



# THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

## BRIEF DIRECTORY —of— The KORESHAN UNITY, Estero, Lee Co., Fla.

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is placed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Establishment of the New Church.

Numerous Patches on the Old Christian Garment; Dowieism Another Patch; the Passing of the Old Age; the New Church and the New Name.

KORESH.

THERE HAS BEEN one Apostolic Christian church; there never can be another. The true Christian church was inaugurated by the Lord, the initiation of which was the calling and anointing of the twelve Disciples for their work of evangelizing the world. The specific Apostolic Successor to this church is Peter, whose commission is confirmed at the end of the Christian dispensation, and who arises as the one delegated to institute the new church under an entirely new name.

There are attempts by self-constituted prophets and apostles to substitute church methods and schemes for the failures already instituted by men who have arisen in various times to reform the evils which have grown up with the decline of the regular church. Every such attempt is the putting of a new patch upon an old garment; and as often as a new patch is placed upon the original garment, the rent becomes the worse for the wear. According to reports, John Alexander Dowie has begun the attempt to create another Apostolic church, to place a new patch on the old garment, a garment worn threadbare; and he calls it by the old name—the Apostolic Christian church.

Every dispensation has its specific central church for the highest gestation belonging to the dispensation. The Christian church has been the central church of the receding age, because it was in the line of the anthropic ecliptic of the Zodiac of human progression. The Christian church was established for the purpose of regenerating the Sons of God, primarily, and to direct the progress of the races generally. The supreme purpose of the church in any age is to carry forward the

processes of gestation; for the church is the womb in which all progress is made. There can be no dispensation without the church; and for this reason the coming dispensation, beginning with the entrance of the sign Aries into the constellation Aquarius, will be inaugurated by the establishment of a new church, suited to the genius of the age, under a *new name*. It will not be called Christian, for the reason that the old church was called Christian because the Lord was called Christ. His followers were called Christians. That church comes to its end now, at the transition of the sign to its new constellation, Aquarius.

The new church will be particularly noted for its scientific phase of religious work. The injunction, "Add to your faith \* \* knowledge," will characterize the force of the church of the new order. Where the eagles are gathered together, there will be found the carcass; that is, the dead body to be resurrected. The eagle is the symbol of knowledge. "I have brought you up on eagles' wings," was said of the Israelites, in their coming up out of Egypt; these wings being the knowledge possessed by Moses and Aaron, the men who represented the knowledge of God. The new church will be specially scientific, because it is inaugurated under the aspect of Aquarius, the Water-carrier; water being the symbol of science, because it is the universal solvent.

Peter will inaugurate the new church, because to him were specially given the keys of the kingdom; and he alone has the power to open and shut. Peter does not come into his authority until at the end of the age he arises into his resurrected life, his final reincarnation.



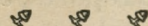
John, James, and Peter were the three Apostles who received the three specific degrees of the Lord's life in his descent into the race; that is, the church into which the Lord was planted for regeneration. John received the most interior of the Lord's influx at his dissolution, when in his theocrasis (translation) his body was converted to the Holy Spirit. Because John received the most interior of the Lord, he represented love and wisdom. James received the middle degree, and therefore represented faith and charity. Peter was the specifically natural man, and received the external or natural degree; therefore he was the representative of the external church, which was to decline until not a vestige of the old doctrine and life remained. The natural-spiritual element of the life of the Lord was given to Peter, and because of this he is the first to come into the recognition of the laws of Arch-natural life. The Lord was especially planted in Peter in his [the Lord's] descending degree, and will arise in Peter in the resurrection, wherein he will prosecute the function of the establishment of the church of the new dispensation.

The new church will be the authorized seven divisions of the resurrected body, and will come into being as a consequence of the great conflagration which is to burn up the world, as predicted in the ages past. It will be the special office of Peter—who will be resurrected with the life of the Lord manifest in him, and who will be the constituted Elijah, the meaning of the name being God the Lord—to define the laws of order and to initiate the fire of the conflagration from which will arise the Sons of God. Peter, the Lord, will be born in sin and shapen in iniquity, because the Lord took upon himself the sins of the world, not in any figurative sense, but in reality, and was made to be sin in reality; and as he comes at the end of the dispensation, having taken upon himself the sins of the world, he has to overcome, and thus it is said of him: "He that overcometh shall inherit all things; and I will be his God, and he [not they] shall be my son." Peter knows himself, his function as the true Elijah, and also the perversity of those who are self-constituted Elijahs. The personality of the Lord was dissipated through the dissolving of his body to its constituent Holy Spirit. As this Spirit was the seminal essence of Deity, its regeneration will propagate the Sons of God, who are the offspring of the universe, the offspring of Deity, because they are the Sons of the Lord Jesus, who is "the resurrection and the life."

The new church is the Koreshan Unity, so named after its Founder, CYRUS, the Hebrew for which is KORESH. Of Cyrus it is said: "Thus saith the Lord to his Anointed [Messias or Christos] to Cyrus, whose right hand I have holden, to subdue nations before him." Read the forty-fourth and forty-fifth chapters of Isaiah, and know that this passage has no reference to the

ancient Persian king; for if he had been the Christ, as these chapters define a Messianic character, some portion of the world would recognize the fact, and especially would the Christian world give him the glory of having been the Lord Christ. The one, and only one, authorized to inaugurate the new church will come through the posterity of Joseph, according to the prophetic declaration of Jacob; from thence (Joseph) will come the Shepherd of Israel. "From thence is the Shepherd, the Stone of Israel."

The world should not look for another patch to be put upon the old fabric, for the new patch makes the rent in the church worse than if it had no patches. Dowieism is nothing but a new patch, revamped from an older garment, which in its day was but a figurative precursor of the real scientific kingdom, wherein all things are made new. The world is not to live over again the conditions of the figurative church in any age of the world's progress. There will be a new system of United Life, the pattern of which is portrayed in the constitution of the physical heavens, whose order is eternal and according to the principles of harmonious adjustment. The new social order will not be another experiment on the lines of the disunion of church and state, nor on the lines of nationalism or socialism, in which the elements and principles of church are eliminated, because the church is the central and essential factor of progress. The mere fact that a church passes through its stages of natural declension, does not militate against its necessity as a factor of regeneration (reproduction), in which are involved the laws of the perpetuity of the ages and dispensations. There will be a new government, in which there will be a reunion of church and state, and it will be instituted according to the laws of the specific order of God's creation. It will be established in the earth, and the Lord God will reign as its Queen and Empress, and the glory of God will be re-established therein. It will be the fulfilment of the prayer: "Thy kingdom come; thy will be done in earth as it is in heaven." In that day "She shall be called the Lord our Righteousness." The age will be inaugurated in the establishment of the new church.



#### Vital Force in Scientific Healing.

KORESH.

THE LAWS of healing may be included in this general statement: Generate, economize, and transmit vital force in some one or more of its qualities. How shall vital force (dynamis) or virtue be generated? How shall it be husbanded? How shall it be transmitted? When these three questions are answered, the problem of healing is scientifically settled. How can we generate dynamis (virtue), so called by the Lord Jesus? There is but one way to develop the force of real virtue, and that is to exercise every faculty of the mind and every organ of the body divinely; that is, be virtuous, and virtue (dynamis) will be generated in abundance.



## New Century Studies and Reviews

Lucie Page Borden

### A NOTABLE DEMONSTRATION.

The Jews in America Mourn Their Dead in Russia; the Great Shame and Crime of the Age; a View of the Situation.

ONE OF THE MOST remarkable demonstrations ever seen in America took place on December 4, when a company of 125,000 Jews joined in a memorial parade. It was a singular sight; the long train of men dressed in black, every one with a crepe band on his sleeve or hat, passed through the streets carrying black banners, American flags and Jewish flags—the latter being the banner of Zion with the blue six-pointed star of David in the centre. This parade as it passed along the streets crowded with observers, was another testimonial to the power of fanaticism in a far-off land. These Jews were mourning over their kinsmen and those of their own race swept from the earth by frantic and infuriated mobs in Odessa and other parts of Russia.

The procession halted in front of the synagogues along the route and stood reverently while the rabbis came out and chanted a dirge. "Mourn our dead," was the inscription in Hebrew on the souvenirs prepared for the occasion. Tears were shed for the murdered offspring of Israel. Those who heard the sad strains played by the bands stationed at intervals along the column could not restrain their grief.

These people came to see the result of their own folly in not listening to the supplications of their own relatives. Many of them came to this country in pursuit of better conditions, and they have found what they desired. Was it not better to accede to the prayers of their friends left behind and exposed to the horrible barbarities of a foreign land? Many of these Jews must have thought, "Oh! had I been as eager as possible to welcome my friends, some who are now mourned as dead would be here by my side ready to participate in the blessings of another country." The Jews in Odessa met with a terrible fate because they could not find protection from the government, its emissaries being secretly in sympathy with their persecutors.

When the crowds in line reached Union Square a pause was made while resolutions were read which raised the listener's feelings to a high pitch of excitement. These expressions of mourning call for no comment save as they embody the sentiments of all humane persons. It is remarkable that this grief-stricken people of Israel calls upon the paternal Government of the United States to put a stop to the fiendish atrocities in Russia which threaten the life of an entire race and put all progress of nations to shame. This country is the recognized patron of the oppressed, and Theodore Roosevelt, its respected President, has to look forward to another intervention. His services are desired by the Jews of America. After settling the difficulties of

Cuba and setting her free to act for herself; after becoming the arbitrator between two hostile powers, another task is imposed. It is surely one to appeal to every lover of humanity.

Would it be possible by any intervention, to prevent the slaughter of these hated Jews? Surely it is worth trying; and the President, if he feel inclined to use any arguments with the Russian Government, should receive the support and sanction of the press and the people. When one remembers that the reports of the massacres show not less than twenty-five thousand killed and the appalling number of one hundred thousand wounded, one sees the necessity for immediate action. These are the latest victims to fanaticism in a civilized country under a Christian ruler! No wonder civilization and Christianity are both arraigned, if such be their fruits.

The resolutions ended with an urgent appeal to the Jews to take up arms against their assailants. Religious war is the result of conflicting beliefs. It is the shame and disgrace of Christendom that it must be said, "eternal vigilance is the price of the Jew's life." The blame for this condition of things belongs to the Russian government. It has been shaken by the Japanese war, by internal difficulties, by the injustice of the prevailing dynasty; but it has never been so disgraced as it is now by the horrible cruelties permitted against the Jews.

This is not the first time that note has been made in this department, of the fact that there is something besides race prejudice working against the Jews. It is the desire to rob them of their possessions that lies at the bottom of the enmity toward them. The commercial impulse gives to the Jew his money; and the Christian, less fortunate in his investments, reasons that the Christless Israelite is his natural prey. These shops that have been looted in Russia recall similar outrages committed by Christians in medieval times, all in the name of the Lord, to punish the people He has made for not believing in himself.

The commerce of the world is largely in the hands of the Rothschilds, and they are in favor of continuing the donations to help the afflicted in Russia. One million has been subscribed in the United States and another million is called for to aid the people whose lives are threatened because of their financial shrewdness. There is a letter printed from Lord Rothschild of London in which he says that one section of the government in Russia admits that the reform movement owes its success to the intellectual keenness of the Jews who forward it in every way. It is easy to see what this means. It shows that the financial interests of the Russian nation are in the hands of the money-lenders, and that these will not brook such cold blooded massacres of a faction so important to civilization.

If the Jewish church has had to suffer through the Christian age for the rejection of the Messiah, the Anointed, what will be the fate of the Christians themselves in the age to come? The true religion never persecutes until it has become charged with error and has fallen into its declension.



## Her Christmas Story.

IT WAS ONLY two weeks before Christmas, but the weather was superb. There were spots in the park where the grass was green as in summer, and the warm sun tempted one to linger, despite the crispness in the air which spoke of winter. The sleek gray squirrels frisked up and down the trunks of the bare, brown trees. They chattered and cocked their saucy heads at the passers, coaxing for nuts in their own irresistible way. They carried their plummy tails erect and sat upon their haunches to nibble at the dainties thrown them, delighting the eyes of old and young alike with their pretty antics.

"Caprice! Oh, I say Caprice, wait a minute!"

The speaker was hurrying down one of the walks toward the little bridge where everybody loiters to see the water-fowl, graceful creatures, swimming around and around to be admired. He was evidently in pursuit of a girl who was walking very fast just a few paces in advance. The gray furs matched the gown which she wore, and the long gray coat set off her tall figure to advantage. Blond hair and a fresh color made her a goodly sight; but she did not turn at the eager tones, though she must have heard distinctly every word in the clear air. She only tripped on faster with a deeper flush.

"A fair example of her name," thought an observer, whose keen eyes flashed over the pair from one of the side seats. Melancholy over the work before her, a newspaper writer sat there racking her brains for an idea.

It is true, and the initiated are supposed to know, that all the Christmas stories are written in the spring. The secret of character showed in Margaret Leighton's face. She was full of ideas on most occasions, but to-day she was unmistakably tired. The editor had asked her to bring in a Christmas story, one of her best, at short notice to meet an emergency in the journalistic world; and she had grasped at the opportunity by the hair, as the French say, and they know what they are talking about in most cases.

"I wonder if I could not write a little romance," she half sighed as the pair passed out of view. "She is certainly of fine mettle and he looks like a thoroughbred. Christmas will be full of interest to them."

"No," she resumed, after a moment's thought, "There are too many little romances in the papers already. I must find another motif. What shall it be? Everything seems to be worn out and used up, and I am losing time. I wonder, though, what Caprice will say to him when he catches up with her. I am sure he gave her the violets. He is very handsome."

Thus musing, Margaret gathered herself together, passed out of the park and took the West-end car. She was not usually at a loss for words, indeed the moment she took up her pencil by which she earned her bread, she was at ease. But this time fancy seemed to halt and she could not weave her plot. Evening came, and though she had been busy with other tasks, this one

of writing the story which she had eagerly coveted and rejoiced in was not begun. "I will sit up and write to-night," she decided, but the evening proved no more productive than the day. Thoroughly disappointed and vexed she threw down her pencil in despair. It was twelve o'clock.

She laid her head on the edge of her desk. "I wish I knew where all the Christmas stories come from," she murmured like a sleepy child. And then she did not know how it happened, but she seemed to be looking into a strange place. It was in the top of a very high building (she thought it was in Newspaper Row, but could not be sure), in a small room alone by himself, sat a man. One glimpse at his face showed that he had a masterful mind. Intellect was seated on his brow, and he seemed a king among men. As Margaret looked, she saw that although the place where he sat was perfectly dark, a light shone out from his head and seemed to encircle it like a halo. In this circle of light she saw the winged thoughts as they rose in his mind, take shape and fly out into the great black night. She saw how they flew all over the city into offices and editor's rooms, into lonely garrets and fine apartments, wheresoever men and women at desks and tables were writing. She noticed that as the little thought-sprites flew into the room they made straight for the tired workers and disappeared. Then those who had been leaning disconsolately on their desks, or biting the stump of a pencil, or dawdling over a typewriter, became instantly alert and at ease. They began to write briskly while smiles of satisfaction overspread their faces. The activity of one master mind had quickened a whole city.

"Isn't it wonderful?" cried Margaret. "Who can he be?" She looked back to find again that face, gracious, benignant yet lighted with the fires of intellect, and that head surrounded by the fluttering wings of the thought-cherubs, as they seemed. She saw nothing but her own room where the fire was dead upon the hearth. Eagerly she reached out for her pencil. She could write now, for her own mind had been quickened. She might have written before in a lower strain, but now she exceeded herself. Fancy was alive and into every avenue of her mind there seemed to flow something that transcended her previous powers. She wrote her Christmas story with delight. It lay upon her desk completed, ere she slept.

On Christmas morning Margaret was passing through another part of the park, and to her surprise she saw the young man who was walking so fast to overtake Caprice on the other occasion. He was seated upon one of the benches by the fountain in the wall, and he looked out of tune with the day, for he was alone; and Margaret, watching him covertly, saw him pull a bunch of withered violets from his pocket.

\* \* \* \* \*

That one mind may quicken every other in the universe, is not that the story told on the first Christmas morning in the birth of the Divine Man? The centralization of intellect means its distribution through the proper channels.



## The Character of Koreshan Universology.

THE NOBILITY and beauty of the ideas advocated by Koreshanity are seen by a perusal of its literature. In its scientific aspect it is absolutely impregnable. No one has been found able to refute the premise of the Cellular Cosmogony, supported by an actual demonstration. The general assertion that "of course, it is not true," is the favorite argument against it; but no reasonable refutation has been offered by any one. Its premise and its challenge stand today as they stood thirty-five years ago, with the same imperturbable air, for there is no champion of the old astronomy who has come forward to overthrow them in the eyes of the world.

If it be such an easy matter to demolish Koreshanity, why has not the task been accomplished long ere this by some "leading scientist"? Simply because no one has attempted to answer and refute this System as it is expressed in the language of KORESH, without finding himself face to face with a logical impossibility. Koreshans are called hard persons to reason with, because of the fixed certainty in their own minds of a truth which baffles the critics.

"Granting this experiment on the west coast of Florida to have been conducted exactly as described by a responsible man, does it not determine the earth's contour?" "Yes, it would overthrow modern astronomy," is the answer made to the writer by the most intelligent persons to whom this science has been presented. The veracity of the experimenter seems to be the only point to be settled for many of those who have given the Cellular Cosmogony a fair perusal.

The magnitude of the work projected by Koreshanity is little understood. It purports to be an organized system of science and religion, or a scientific religion; but it comprehends nothing short of a complete revolution in most of the branches taught in the school-room today, as well as a sociological departure which will plant society upon a very different basis.

The theory of the tides which has been produced by the Copernican scientists, viz.: that the earth revolves under a compact sphere of water, may be contrasted with the simple and beautiful idea of the Cellular System which shows very clearly that the earth breathes, and the lunar sphere of force in the atmosphere represents the respiratory organs of the physical structure. The waters expand and contract as the lungs of the body.

The Koreshan System has an aim. This aim is the inculcation of truth. When the truth is thoroughly accepted it will produce results as inevitably as the torrent which overflows its banks produces results. The analogical reasoning of the System appeals to well-developed minds. The universe is not seen as a fortuitous concourse of atoms, nor as a sphere unrelated to its inhabitants; but as the macrocosm with its functions analogous to those of the human body. Man is in his own home, which is in a sense an outgrowth of himself, for its functions are in all respects correspondent to those of his own structure.

The common people are not without interest in astronomy. They are interested in the Cellular Universe and, moreover, they are not going to be hoodwinked by a system without proofs, when they are presented with another bearing the marks of integrity in its irrefutable proofs. The giant machinery of the Copernican astronomy goes on with its observatories, its star-gazers, and its mathematical computations, all founded upon guess-work; but the simple premise of the Koreshan System of Astronomy will be triumphant in the end.

The physical proofs of immortality are in the universe as rightly understood, with its centre and circumference, making it an imperishable framework. It is not so in the Copernican system. Search in its uttermost bounds and nothing can be found to afford evidence of its stability and permanence. It *does* matter to every one to inquire, "Is the earth concave?" because in the answer lies the fact that shows an eternal structure.

The communistic phase of the System is being tried in Southern Florida, where preparation has been made for a great work in the future. There is no other communistic society which combines with its sociological effort, instruction in an entirely new and elaborate explanation of the physical universe.

## The Message of God's Humanity.

THE ALTAR which the Apostle Paul found among the Athenians was inscribed to the Unknown God. Can the God that the world worships today be called anything different? Who has seen a man born of a virgin, risen from the dead, translated in the presence of many eyes? Who has even fathomed the mystery of such a Being, or is able to show the place whither he went when he left his Disciples, or the spot where he dwells today?

The Unknown God! That is the pity of it. That all over the country, all over the world, church spires should be pointing skyward to worship the God of the Athenians. "Him declare I unto you." This is the message of the new gospel, and it speaks ever of the Man. Not a mystical being in the skies, but the Divinity whose life is one of devotion to simple men around him, whose love is to give himself for the world. God is man. This simple message may conflict much with prejudice, but it is the eternal message of truth. Not in some far-off region, some extra-mundane spot, but here in earth with the marks of his divine character shown to the faithful, is God to be found. Nowhere else save in his dwelling-place, a human body, is the Creator to be seen. The syllables of his name are not always the same, yet wheresoever the Man is found, he is the means of life to the world.

What is life? That is the great question. Who shall find out the wonderful secret? Is it in the atom or the electrical charge carried by the atom? "The life was the light of men." That is to say, God, made flesh in the Lord who is the man, having life in Himself, is also



the Giver of knowledge. When the knowledge of life is lost, the knowledge of God is correspondingly lost. The unknown God is the unknown Life. The latest adventurer on the seas of discovery announces while the world waits upon his words with bated breath, that life is in a chemical rather than a physical change. But the wisdom that is in the Source of Life lifts up the science of life and says that all these things are futile, for "life is the Divine Man."

The cause of the world is Himself and the *nexus* of possibility is in Him. Through the unveiling of the divine character in the disappearance of the atoms which form the veil—his flesh—the Unknown becomes the Known.

## ~General Contributions~

### READING THE STORY OF THE STARS.

The Work of Star Discoverers; What the Wise Men of the East Saw; the Orbs of the Human World.

BERTHALDINE, MATRONA.

IF WOULD-BE SCIENTISTS could investigate the anatomy of the physical universe with humanity's most interior Eye, they would learn the truth regarding its form and the structure of its functional contents. As the macrocosm of all life it would be found to correspond in form and function to the microcosmic, cellularly-encased brain of the perfect individual Man. Fortunately for humanity, the individual mind possessing the all-seeing interior Eye of open vision is neither soulless nor voiceless. In the fullness of times he becomes a living soul, a Man among men. As a living soul he speaks with a voice which carries to the end of time the Word he speaks through the mouths of his election.

Much may be learned by those having the hearing ear and the understanding heart, from those to whom the Word is spoken and by whom it is voiced. In the fullness of Gentile times the Voice involves and speaks all words as the Word of life eternal, and the promise of its Seed and Savior becomes the salvation of men to the uttermost. The utter or outermost salvation of the universe is that of the universal body of the Word, the continent and regenerator from age to age, of its greater cycles of the Spirit of eternal truth and life.

At this time the Prophet of prophets, the High Priest of priests, and King of kings, is due to appear. Those to whom he appears are such as are wise to understand reasoning from a demonstrated premise, and keen to appreciate the significance of the scientific language of correspondential analogy. For the wise is reserved the joy of discovering a universe of matter and of mind, made new by the scientific application of the laws of its eternal being. It is for the wise who would be revealed as Wisdom and her children, to consciously share in all the joyous activities of the recreation of worlds and worlds to come as the stars of the uni-

verse. That the universe is cellular, an inhabitable concave sphere, is an indisputable because demonstrable fact. The applied science of analogy, the applied science of optics, and applied mechanics unite to leave a reasonable, reasoning man without a doubt that he lives inside an inhabitable globular universe of known dimensions and eternal functions.

The vanishing-point of a world or cosmic phase of universal activity is its fixed duration or extense in time, called in Scripture "the end of the age." As an outermost physical environment of the Deific mind of man, the universe may best be studied from its counterpart, the mind's inmost habitat, the human brain. The little globe called the skull of man contains the immediate and most perfectly organized base of supply for the thought-forces of the mind which, focalized, radiate from the central mind as the mental lumen of Deity. The human brain is the agency used by the mentality of Deity in the direction of all the activities of humanity and its larger physical environment. By divine-human radium converted to corresponding helium, the activities of the outermost confines of the universe are maintained, and the circulation of their products, the universal life-fluids, is effected. Analyzing the great body of humanity, we find its every personal corpuscle to be a star-world generator of greater or less magnitude, whose physical forces find a stellar focal point ultimately in the atmosphere of the physical universe, the greater matrix of their animal life.

The physical stellar heavens constitute, as it were, an index to the book of human life. Every man has his star, his "name written there." "We have seen his star in the east, and are come to worship him," said the wise men of the East. The place of the sun's rising is the east. The wise men knew that the Star Jesus would attain divine Sonship and the glory of the Sun as "the Father of lights," to whom the man Christ Jesus declared he should go. There are as many stars in the physical heavens as there are human beings in the earth. The stars differ in magnitude as do the degrees of mental lumen in humanity. Men and women astronomers who devote their days and years to the photography of sections of the heavens and the study of the photographic plates, seek to discover new stars and phases of stellar activity. They do not know that it can be proved that the stars they study are the final burial places of the physical forces of humanity, from which the embodiments of their animal life are constantly being restored.

A woman astronomer is recently quoted as saying: "There is a feeling of victory in making a new discovery. It thrills me to know that it remained for me to give a new world to our knowledge of the universe, to know that for millions of years that star has occupied its place in the heavens, and that notwithstanding all the researches of all the earth's astronomers, no one found that star till I did. Do you wonder that each new discovery brings great happiness? There is a sense of ownership in a newly discovered star; really I feel that it is mine. I recently discovered a variable star that



was unknown before I located it. I went home that night very, very happy. There was a world that was more truly mine than Monte Christo's was his. \* \* Each time that on a photographic plate I run across a star or some other celestial object that I have discovered, I feel the keenest sort of pleasure in it."

And yet there are greater stars discoverable. "Unto us a child is born, unto us a son is given: the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the age-lasting Father, the Prince of Peace." "We have seen his star," said the wise men. What a discovery! It has caused the devout of nineteen centuries to sing:

"Sun of my soul, thou Savior dear,  
It is not night if Thou be near."

To the star-gazer into the heavens of humanity, the Prophet of prescient spiritual discernment, the discovery of the Lord's star never ceases to thrill with joy, and for such its light never wanes. It marks for him the pathway of the just, warranted to shine more and more until the perfect day. The justified to walk therein are denoted stars. Such are ever star-gazers and students of the signs of the times. They watch for the Lord's day-star to appear as the indicator of new heavens and a new earth. They watch for the sign of Jonas the prophet, the Sign of the Son of man in heaven, standing in the sun, moving upward within its sphere to rule the day. The great Ruler of the day, upon whose shoulder is the government, produces the moon and the stars of each succeeding night. Reciprocally all the stars in turn "fold up their tents like the Arabs, and as silently steal away," to reproduce from the matrix of the Queen of night, the Lord's new Name, "the Sign of the Son of man," who is to rule the earth's new day.

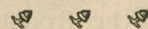
In these last days of degenerate humanity, people average very limited ambitions. They are mostly content to be stars of the night, and rival each other in magnitude of very limited powers. The imperialism of the Lord of day, they fear. Being evil, they love darkness. The Sun as Lord of day, and his Queen as the moon by night, threaten self-effacement to all that lack the secret of the Lord, his science of "the hidden riches of secret places."

Human stars, now innumerable and many in each other's eyes, so brilliant and great in magnitude, lacking the science of the being of the Sun and the Moon, and their final union in a zone of ineffable radiance, naturally shrink from everything suggesting self-effacement of personality. Beginning, however, as one may with the scientific use of the plumb-line, the chord, and the arc, the establishment in the sanctuary of his mind of the Word-concept of the eternal integrity of the perfect man and the universe, the stellar disciple may reach identification with the Lord God of Israel, the Ruler of the day.

Perfect love annihilates the distance between God and man created in time. Time reaches a vanishing-point; a vortex is created in the mind of man become the mind of God, and man's union with God is effected

for eternal life. Perfect love casts out all fear of self-effacement for union with the Beloved. The saving truth given by God's genuine science of his universe awakens a new love for God in the heart of man, and a renewed love for his humanity. Self-effacement of personality for self-advancement to the zenith of power attained in the day of the Lord by union with his Name, is the glory of divine Sonship.

By fallacy and evil has the universe been turned inside out; by truth and good must it be turned inside in. He that turns and overturns till He whose right it is shall reign as the imperial Lord of day, will soon turn the tide in the affairs of men, and the stars shall fall before the rising Sun of Righteousness with earth's healing in his wings. It is time for the falling stars to look within for the man of sin, and without for the Sun of his soul, his Savior. Microscopic lenses on the acts of men's lives would tell the story of the fall of man, of the night, and of the stars; and make welcome the Watchman's cry, "Behold, the morning cometh!"

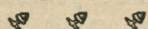


## Human Consciousness After Death.

KORESH.

IT IS NOT MERELY a fact corroborated both by the Old and New Testaments, that spirits exist as conscious entities after the death of the body, but also by Emanuel Swedenborg, from his own most abundant experience, and through the testimony of modern spiritualism. This is regarded by many as establishing the truth of immortality. Such, however, is not the case. The mere fact that the spirit of a person exists after the death of the body, does not constitute satisfactory assurance of immortal life. Birth and death both take place in the natural world. The same thing correspondentially obtains in the spiritual world;—people enter the spiritual sphere at all ages. Their entrance there corresponds somewhat to birth into this world; they pass their careers there, and succumb to what corresponds to death in the natural world.

When such a change occurs in the spiritual domain, the spirits precipitate the descending degree of their spirit, which passes into the material body of those who exist in the natural world, to enter into rebirth. This is partial reëmbodiment, *not* as it has been denominated, a full reincarnation. The process of successive reëmbodiments, none of which is the full reincarnation of the individual, is the passage of the individual existence through the hells. The purpose of this passage is the experience essential to the development of the consciousness and identity, in the progress toward the perfection of life as it merges into ultimate and eternal Sonship, which it does in the final reincarnation of a cycle, when the individuality awakes in the body to a memory of past conditions and to the incorruptible state, when reincarnation ceases, and the person has attained to immortality, this being the resurrection of the dead. This is the reproduction of the personality.



Form is a fundamental property of existence.





## In The Editorial Perspective.

THE EDITOR.



THE PASSING YEAR has made its mark in history, bold and significant. It has been productive of great events; it has forged many links in the great chain of progress of the human race. The year has been one of great activity. Factors of the closing dispensation have been bidden to work rapidly, and they have obeyed. Events are born from the womb of time, giving impetus and character to specific and general movements in the spheres of human activity. As the years go by they are more and more full of significant things—signs of the times, which may be read by every thoughtful observer. One of the striking, startling, and significant signs is the Russian Revolution, the forces of which the year has set in motion. Peace has not come to Russia through the treaty of Portsmouth, but more profound difficulty, deeper woe. Disaster has overtaken the Great Bear; 1905 has been unmerciful to the Slavonic power, to the Romanoff dynasty. The god of war favored Japan, and in bold relief stand the battles of Laio Yang, Mukden, Port Arthur, and the Sea of Japan. The ignominious defeat of Russia seemed inevitable after the fall of Port Arthur; and all hope of winning fled, even from the Russian war party, when the remnant of the Russian navy was destroyed by Admiral Togo. Meanwhile, other nations have during the passing year, reinforced armies and navies; all the great powers are active in their work of preparation for war; and though peace is discussed, the spirit of war prevails and continues to build defenses and terrible engines of destruction of human life. Striking, however, have been the results of recent elections. There is great promise to the people in President Roosevelt, inaugurated during the year. His influence against factors and powers inimical to the welfare of the people is great; and a number of men of similar character have been put in power by the people. Significant has been the movement in the direction of regulation of railroad rates and the trusts, and many look for changes in the tariff, which however, may be deferred until the rate regulation and trust questions have had attention. Bossism in America has received severe rebukes. However, it does not mean the passing of the tyranny of political machines; it only makes possible terrible resistance against them, and the creation of further disorder. The independence of the voter is not in the direction of law and order, as supposed, but to greater chaos. The mind of the masses is being aroused against those who control the mechanism of commerce and industry in the monopoly of the products of labor. Labor troubles continue; the leaders on both sides are no nearer solution of the problems they confront than in years past; new problems arise and the situation during the past year has grown more complicated than ever before. Many deeds of violence were committed during the year by strikers and their sympathizers. And today, in Russia, a country typical of the old and passing world, the mobs are on missions of destruction of life and property. The Jews are caught between the two fires burning in the Czar's domain, suffering alike from the mobs and soldiers. The greatest strike of the

year has been in progress in Russia—that of the railroad strike, now followed by the strike of the telegraphers all over the empire. There is no promise of permanent peace in the industrial world, under the present competitive conditions. The insurance investigation presents to the world some amazing things; corruption and graft almost beyond belief. More dishonesty and corruption in high finance has been revealed during the year than ever before. No department of modern activity is going to escape the terrible judgment impending. The sword of Damocles hangs by a single hair over the heads of thousands of men occupying positions of responsibility, and the sword will fall without warning. Nineteen hundred and five has brought us still nearer the vortex. The astronomer is looking into the sky, heedless of the terrible pitfalls surrounding him. Science is giving to the world no solutions of pressing problems. A few stars have been discovered, but they do not yield any comfort to the masses. Both the astronomer and clergyman have eyes and minds on fancied worlds; they do nothing for the benefit of oppressed humanity. Nothing of great importance has taken place in the spheres of modern science and the church. But the signs of the times point to the truth of the declarations of Koreshanity, every movement of which is fraught with importance. Koreshanity has progressed rapidly during 1905; and we anticipate that the coming year will bring to this great cause many successes.

WE OBSERVE in a representative "new thought" publication, the question asked by a correspondent: "In what degree or sense did Christ take upon himself our sins?" The reply is virtually that there is no such a thing as vicarious suffering—that every one must suffer for his own sins, and that sins cannot be transferred from one to another. Further, that Jesus was a mortal man, and bore sin only in the sense that he was of our own nature; and that the only way in which Jesus was the Savior is by merely showing men how to overcome. We affirm that any one giving an answer of that character to the question referred to, does not comprehend the very first and fundamental principles of life. Jesus the Christ was not a mortal man, and did not bear in himself the corruptions of sin when he walked among men, for he was then the Lord from heaven. He was perfect, he was sinless. He knew no sin in that perfect state. He was the resurrection, the seed of all life, even the Creator, the highest God, the Almighty, the fulness of the Godhead bodily. Now, that is what he was when he was a Man among men; and that is a very different picture from that set forth in modern new thought. Jesus indeed overcame, but he was born the Prince of life, he was born immortal; he was made perfect through his suffering during past embodiments. But has his overcoming availed to show anybody else how to overcome? Have the millions of Christians passed out of the world alive as he did? They have not—not yet, because their sins are not completely borne away by the Sin-bearer. If Jesus was only an ex-



ample, in what way is his own life linked with that of the human race? We say that Jesus the Christ *did* take upon himself the sins of the world, and literally bore in himself the guilt and sin and corruption of those whom he came to save. *After* he was made perfect, he was made to be sin; that is, after his departure from the natural world, which was by an incorruptible dissolution which converted his body to spirit, he went into his Disciples and their following, and literally commingled and crossed his life with the mortal stock, and bore the sins of those with whom he entered into conjunction. This cross was during the dispensation. At the end of the age he infolds himself again; he is then the Man of Sin, who overcomes and burns up the elements of evil he involves in himself, and destroys the guilt of the thousands whom he saves.

REV. DR. TORREY, of the Moody school of modern Christianity, says he sees signs of a great religious awakening in America. There is evident need of it, that is certain. But whether it is to come through Dr. Torrey's revivalism remains to be seen; perhaps he may have some success along the kind of revivals he is able to produce. There is undoubtedly an unparalleled awakening coming; it is real, and not a mere shadow, a burst of enthusiasm, to die down again when the evangelist's name is not on everybody's lips. Dr. Torrey has just returned from England, where it is said he made 85,000 converts during the past year. Now what will those 85,000 converts do? Nothing remarkable; just attend church and sing and study Sunday school lessons for a few years. Nineteen hundred years ago there began a great revival of religion in Jerusalem. It swept things; it was a factor of transformation of character and custom. There was a power in that revival that was felt down the centuries. The members left the old order of things and adopted a new life; they abandoned old ties and formed new relations. They sold their properties and entered a new social order. They became communists, with one heart and mind, imbued with love and endowed with power. That was a *genuine* revival; it was Christian, not pagan. There was life in them, not death; they wrought miracles, and withstood all forms of opposition and persecution and torture. There is no revival like that resulting from the ministration of modern revivalists; but there is one coming, already assuming form and character, that will sweep the world. It will not mistake corrupt soil as fruit; but something pure grows out of the soil. Modern Christianity is mixed with graft and corruption and death; it reigns in modern hades because it has declined to that level. There must be a new formation, a new church and a new state. A new system of thought must succeed and supplant the effete thought of the age. The coming of the system before the world is through the coming of the Man whose mission it is to awaken the people and restore all things. It is Elijah the Prophet, who will again contend with the prophets of Baal—the modern clergy.

THE LIQUOR problem was the subject of special investigation by a committee of fifty representative Americans during a period of ten years. The results of these investigations have been published in exhaustive treatises and

reports, covering every phase of the subject, physiological, legislative, economic, and ethical. The entire field is exposed to the view of the reader. The effects of the liquor traffic upon the nation are shown, as well as the effects of liquor drinking upon the individual and society. The physiological aspects of the liquor problem are very striking, and ought to be understood by every one. The entire investigation was conducted with the view to knowing the truth regarding the use of liquor. The spirit of fanaticism did not enter into it; neither did sentiment control the investigators. Patiently they have worked out lines of inquiry, and the whole report is indeed interesting. Later we shall give a special review of the matter before us. It is brought to light that the most popular patent medicines contain a large percentage of alcohol. Celery compounds, sarsaparillas, nervuras, and bitters, range from 15 to 35 per cent of pure ethyl alcohol. It is said that 300,000 bottles of Ayer's sarsaparilla are sold annually in Massachusetts, this medicine containing over 21 per cent of alcohol. The report says, "The sale of these beverages [patent medicines] is greater in those states having prohibitory liquor laws than in those not having them, and their popularity is due almost entirely to the stimulating effects of the alcohol which they contain." The extent to which intoxicants are used in the American nation is alarming. Even brain-workers use them to a large extent. Among members of the legal, medical, and clerical professions, scientists, and managers of great corporations, *only 18 per cent are total abstainers*, while it is found that *50 per cent of the clergymen use alcoholic stimulants*. This passes judgment upon the so called thinkers of the nation. Vitality and mental vigor must indeed be running low to necessitate constant stimulation of blood and brain!

ASTRONOMER Newcomb says in a recent magazine article, that "it is perfectly reasonable to *suppose* that beings not only animated, but endowed with reason, inhabit countless worlds in space. It would indeed be very inspiring could we learn by actual observation what forms of society exist through space and see the members of such societies enjoying themselves by their warm firesides." If it is reasonable to suppose such things without any basis of reason whatever for such conclusions, it is reasonable to suppose anything the unenlightened mind may fancy. It is not really reasonable to *suppose* anything at all in science that is science indeed; but in false science, suppositions and assumptions, hypotheses and theories abound. The Copernican system originated in a supposition; and afterward defenders of the system said that "it is more *reasonable to suppose* that the earth rotates than that the entire heavens should turn over." All that now passes for the science of modern astronomy were at first and even now entertained as things just "reasonable to suppose."

THE INSURANCE companies are beginning to realize the truth of the declaration that there is nothing hidden that shall not be uncovered. Investigation is in order—the uncovering of graft, the disclosure of gigantic conspiracies, the unveiling of corruption. The departments of modern business, the temples of competitive commerce, await in turn their judgment and utter condemnation.



# The Open Court of Inquiry.

THE EDITOR.

## Human Culture and Refinement.

"KORESH is reported as having said in one of his lectures, 'You cannot be too refined to suit God.' Not to break the lance for the fruitarian diet, but I wish to state my experience, that by partaking of fruits and nuts (no meats), the emanations of the body are more pure—not offensive at all. So if we want expression of refinement on all planes, why not regarding diet? What have you to reply to this?"

Our reply is simply that the basis of human culture and refinement does not lie in the doctrines and practices of so called reformers in the line of diet. It is very easy to fall into pernicious errors; and the idea that man can purify himself by being very choice and selective as to his articles of food, is one of them. People who pay a great deal of attention to diet, sidetrack themselves frequently from the main line of progress.

An example of the extent to which people may be switched from the main line, is shown in the practices of the Pharisees nineteen hundred years ago. They went to such an extreme in the line of fancied refinement and culture in too constant attention to little things, that they felt it to be a terrible pollution of character to eat with the hands unwashed.

The reply that Jesus the Christ gave to the Pharisees when asked regarding the practice of his Disciples eating with unwashed hands, has a scientific basis, and is particularly applicable to all who would refine themselves through the processes of eating. Man is not defiled by that which he eats. What he serves himself with is taken care of through the functions of assimilation. His digestive functions know more about what is good for a man than he does himself.

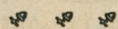
Man possesses an alchemical laboratory in himself that prepares the elements for assimilation; and factors of distribution of the substances appropriated, supply the body and brain with what is required. The wastes are cast off through the factors of elimination. All the while, the man's *mind* is at work. The mentality constitutes a principal factor in the appropriation and digestion of food. The kind of

flesh and blood resulting depends upon the character of the desire of the mind, the quality of the mentality which animates the man.

We maintain that man is composite; the elements of his life demand variety of foods—foods derived from the animal, vegetable, and mineral kingdoms. The most pure-minded men have partaken of foods from all these planes. Jesus himself ate meat, and set at naught many a custom of his times. He paid attention to the weighty matters of the law. He loved to fulfil divine law in the service of humanity. His desires and loves were exalted—so exalted that he knew that nothing that he could eat would harm him. So potent were the forces of his being that they even counteracted the action of poisons of all kinds.

A man with a mentality like that is worth something; he practices human culture by beginning at the right place, not by patching up a character through rules as to what he should eat and drink. He advised his Disciples to put all such questions in the rear—*ignore* them; and we incline to follow his advice.

A man who begins experimenting on himself in the line of foods, without comprehending the laws of his being, is far more foolish than the boy who tinkers with his watch. Live a wholesome and simple life, a natural life, and let the processes of assimilation of substances for support of the man, take care of themselves. If the mind is exalted, the man will be. "As a man *thinketh* in his heart, so is he."



## Subjects of Koreshan Attitude.

"What should be the attitude of one living outside the Unity who professes to accept Koreshanity, toward the question of the prohibition of the liquor traffic? What should be his attitude toward foreign missions? Could he consistently support by his means the work carried on in heathen lands by the modern church? What should be his attitude toward some popular amusements, such as dancing and card-playing? I already know your attitude toward the theatre."

Every Koreshan should desire the abolition of the liquor traffic; to be a Koreshan in fact, he must so desire.

The liquor traffic and the liquor habit are curses which are to be removed. We have no use for intoxicants and do not sanction their sale. The habit of drinking intoxicants is destructive to mind and morals and to health. The mind is ultimately ruined through excessive and repeated stimulation of the cells of the brain.

As regards the liquor traffic therefore, the Koreshans are *abolitionists*. We do not, however, agree with the prohibitionists as to the best methods of abolishing the whiskey evil. We are not prohibitionists after the order of the party of prohibition. Our attitude toward them is, let them do all the good they can; we forbid them not. At the same time we believe that the whiskey evil will be abolished through methods instituted through the mission of Koreshanity.

If Koreshanity be accepted as true, one must conclude that the teachings of the modern church are fallacious. The church undoubtedly exerts a force of restraint upon certain classes of people; but such is the use of superstition. All forms of religion do a measure of good along some moral lines; but to call the modern church a power for good through the operation of the divine Spirit, is to fail to recognize the science of the Gospel as taught in Koreshan Universology.

The work done by the modern church among heathen peoples is analogous to that done by the fallen Jewish church in the days of the Apostles. The modern church has no commission to teach the heathen. They compass land and sea to make proselytes, and when they are so made they are worse than before the false system was accepted by them. The words of Jesus in condemnation of the practice of the foreign mission work of Judaism, are applicable to that department of the modern church. We believe the Lord and the Disciples most emphatically discountenanced the making of proselytes by a false religion.

Koreshans enjoy innocent forms of amusement—various games and sports and exercise. The old church tabooed dancing and card playing be-



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Introduces Koreshanity to Your Friends

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Contains picture of the Hollow Globe in three colors, together with following inscription: "The Koreshan Unity, Estero, Fla. We Live Inside." Just the thing for enthusiastic Koreshan workers.

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cause of the association of these amusements with the lower classes. Dancing and card-playing are in themselves innocent amusements. Koreshans dance and play cards and other games; but the sexes are separate. Males and females do not dance together in our Community.

Dancing is an art, and is to be refined and exalted in Koreshanity, even as a form of worship. This is our attitude toward these amusements. Our attitude consistently assumed toward dances as ordinarily engaged in, is different. If we were asked to participate in a ball where the two sexes danced together, we should respectfully decline.

Any innocent form of amusement may be perverted and made to serve the interests of the immoral. Even music is perverted to base uses. Yet the angels sing to the glory of God. There is a time and place for everything.

### Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

**Everybody's Magazine.**—A unique feature of the January number is the scroll and pledge on the front page of cover. Anybody desiring to do right will sanction the resolutions with which to begin the New Year. And most people will sanction the contents of the January *Everybody's*, too. It is full and as good if not better, than usual. Besides the series of articles by Lawson and Charles Edward Russell, which are so well known as to not require comment, are a number of finely illustrated papers. The terrific Vanderbilt cup race is described by Arthur N. Jervis. It certainly shows what the automobile can do, and gives great promise of future development and use of the self-moving car. The department of "The Players" is very attractive; and Earnest Poole's "Russian Peasant Riots" brings one face to face with the facts of existing conditions in numerous districts in Russia. Of excellent fiction there is plenty. There are spicy and unique editorials under the head of "With the Procession," and excellent jokes "Under the Spreading Chestnut Tree." Let everybody get *Everybody's* for January.

**Black Wench**—A paper bound book of 175 pages, by General Punta Gorda, of the Florida town of Punta Gorda. The book is somewhat unique in the fact that it is a revelation of the cruelties inflicted upon the colored race during ante-bellum days—being written by a former slave-owner. The pen pictures of those dark days in American history, are various; the thread of romance runs through the work, and



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Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.  
BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.  
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.  
OTTUMWA, IA.—Mr. Madison Warder.  
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.  
KINGSTON, TEX.—Mr. N. C. Murray.  
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.  
ENON, O.—Mr. C. D. Shellabarger.  
NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W 89th St.  
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.  
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some scenes are pleasing; but while the facts may not be overdrawn, the reader inclines to turn from the scenes of suffering. The story relates principally to the life of a Princess from Africa, caught and sold into slavery. The Princess and her maid go down the Congo amid almost fairy scenes, and are carried out to sea in the boat, where they are captured by an English slaver. The book is an impress of the old South, both as to its aristocracy and its slaves. There is the air of the plantation, and the spirit of that type of civilization that obtained in Dixie less than fifty years ago. Price 1.00. Published by Isaac H. Trabue, Punta Gorda, Fla.

Hints.—We have before us the December number, and notice three very interesting features; "On Twelfth Night," a play of twelve characters, by Edith P. Putnam; "Clown and Folly Drill," a Pantomime and Dance-Drill for Christmas or any other time; and "Prince January," an allegorical play, in which the factors of winter are all represented in characters. Both amusing and interesting. "Jolly Holiday Games" contains three interesting directions. The price of *Hints* is only 1.00 a year. 53 Bible House, New York City.

Our Race News-Leaflet.—Recent issue is a double number, containing a colored chronological chart covering a period of 7,000 years. It is called "A Graphic Chart of the Scriptures." It is fairly accurate as to numerous dates of Biblical events, a chain composed of many important links. The chart with copy of *News-Leaflet*, 25 cents. Our Race Publishing Co., New Haven, Conn.

The Commoner.—This is Bryan's 16-page weekly, and sets forth his type of democracy. Just now it supports President Roosevelt in his efforts in behalf of the people as against the railroads and other corporations. Sample free. \$1.00 a year. Lincoln, Neb.

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